

*Presented by the Authors
the Editor of the Philanthropist
with best wishes that his efforts to put
an end to the horrid and barbarous custom
of War may be crowned with the most
complete success.*

SYSTEM

OF

MADNESS AND IRRELIGION.

TO WHICH IS SUBJOINED,

BY WAY OF A CONCLUSION,

THE DAWN-OF

UNIVERSAL PEACE.

WROTE ON THE LATE FAST DAY,

March 10th, 1796.

By HUMANITAS.

*K (George Miller
of Dunbar)*

— With war, this fatal hour,
Europa groans, (so call we a small field
Where kings run mad. —

Religious war! — Dread sacrifice
To Christian pride! which had with horror shock'd
The darkest Pagans, offer'd to their gods.

YOUNG.

PRINTED IN THE YEAR 1796.

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"WERE angels, if they look into the ways of men, to give in their catalogue of worthies, how different would it be from that which any of our own species would draw up !

The evening's walk of a wise man, is more illustrious in their fight, than the march of A GENERAL AT THE HEAD OF AN HUNDRED THOUSAND MEN.—A contemplation of God's works, A GENEROUS CONCERN FOR THE GOOD OF MANKIND, and unfeigned exercise of humility, only denominate men great and glorious."

ADDISON.

P R E F A C E.

THE following pages are not dictated by party spirit. 'Tis the cause of injur'd humanity they plead.—Convinced of the truth of that important maxim,

"Whate'er is best administer'd, is best."

The author is not zealously attach'd to any particular form of government;—it is that only, which he reveres; whether monarchical, mixed, or republican; where virtuous characters fill the most exalted stations, where mercy and benevolence are the most prominent features, and where justice and equity are dealt indiscriminately to all.

Nor is he more contracted in his religious principles. He professes himself friendly to those partisans of every sect, who make it appear, by their deportment in the world, that they are sincere in their worship to the great PARENT of GOOD.

*"For modes of faith, let furious bigots fight,
"His can't be wrong, whose life is in the right."*

By making this confession, he flatters himself that he will more powerfully attract the attention

tention of mankind, however divided by political or religious prejudice; the system he means to reprobate is universally prevalent, it is not confined to this or that kingdom, or republic,—it seems interwoven with the politics and theology of every nation on the globe.—

It rages with impetuosity through both eastern and western hemispheres, it extends its ravages from pole to pole. It sullies the history of nations, barbarous or civilized, with an undistinguishable stigma. It blackens the religion of Pagan, Mahometan, and Christian nations, with an indissoluble reproach.

Should these feeble efforts prove abortive, the author will yet, with pleasure, reflect that he hath done his best:—Should they, on the contrary, become part of a Barrier, which, in time, will grow formidable enough to stop the effusion of human blood, the happiness of thousands will be his best reward.

From the magnitude of the object attacked, he naturally expects many enemies.—The wilfully ignorant, and hardened in wickedness; the bigotted observer of ancient customs, and the deeply interested in the miseries of war, he already beholds as rising up against him, and, as is usual where argument fails, loading him with declamatory censure and unmerited abuse.

—These weapons, however, he holds in contempt, and congratulates himself in anticipating the applause of the SENSIBLE and HUMANE, the SEARCHER after TRUTH, and the disinterested promoter of human felicity.

INTRO-

INTRODUCTION.

The mingled groans
Of dying men, the din of clashing arms,
Loud neighing steeds, and the hoarse cannon's roar ;
Proclaim thy empire, O INFERNAL WAR !

J. C. L. N.

MAN, as he comes into the world, is a being weak and defenceless; his first language is that of lamentation and distress, his earliest lot it is to need the protection of others; and, if we attend to his farther progress in life, we cannot hesitate to justify the opinion of Seneca, that, "We may judge what kind of life is allotted to us by *Nature*, since it is ordained, as an omen, that we should come weeping into the world."

In the tender years of infancy and non-age, diseases present a formidable front, to stop the progress of the early traveller, and push him back to his original dust.—The tempting pleasures of unexperienced youth, are ever apt to lead him into danger, to sow the seeds of future calamities, or, to imbitter his life with a wasting remorse.

Manhood presents a scene of labour and perplexity, anxiety and fatigue; and if, in this season of toil and weariness, the frail machine

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is not worn out ; old age, with its consequent infirmities, will not fail to stop his career, and bring down his gray hairs with sorrow to the grave.

Yet strange it is, as if the natural calamities of life, were not of themselves enough to im-bitter the mortal cup of man, and render his pilgrimage sufficiently miserable ; he has added to their number one more dreadful than them all, known in the world by the name of WAR.

By this, man becomes a jarring string in Nature's universal harmony, and, whilst other animals (as Pliny observes) unite against enemies of a kind different from their own, he only glories in the destruction of his species.

This Hydra-headed monster, the terror of the weak, this scourge of nations, and trampler of the innocent, is now abroad in the earth ; and, after having glutted himself with four destructive campaigns, breathes for a moment, in all probability, to renew his vigour. I wish most earnestly my fears may be frustrated, and that, exhausted by fatigue, he may rise no more.

When we reflect upon the miseries of war, that infinitude of dependent ills, that accompany him in his progress, those numerous calamities that stalk in his train, it is wonderful indeed, that the efforts of genius have not been more employed, to forward his extirpation from the earth.

'Tis true he is a fearful monster, a most dangerous, and implacable enemy ; 'tis true he can boast of an ancient existence, (no less so than

than the days of Cain); and, it is equally true, that even now, he has the most powerful friends; these considerations may have deterred many, from uttering their sentiments with freedom and boldness; yet still I am amazed, that some noble soul, has not stepped forward, in this enlightened age, to aim at this FIEND a mortal blow. As none, however, to the best of my knowledge, has treated this tyrant according to his deserts, "The task be mine," in the subsequent pages, to endeavour at least, to rob the traitor of his fallacious mask, to expose the hideous spectre in his native form, to alienate the affections of the multitude from his fascinating charms, and to lay this mighty troubler of the earth at rest.

The latent springs of war are so many and various, and the sophistical arguments, adduced by the creatures of power, for its existence so specious, it is no wonder that the vulgar are misled, and brought to concur with a system so inimical to their dearest interests. The ministers of war, however, in the human frame, are at best, a group of malignant passions, carried to an extreme, in the absence of Reason, of Justice and Humanity.

PRIDE, sits president in this motley assembly, and disdains to bear an imaginary insult; AMBITION, the next conspicuous figure, longs for new conquests; AVARICE, wishes for an increase of wealth; ENVY, pines at the good of his neighbour; JEALOUSY, would have all causes of alarm removed from her dwell-

dwelling; and **ANGER**, crys aloud for vengeance upon the devoted victims of his displeasure.

When these are predominant in the cabinet of princes, and the national resources powerful; neighbouring nations may fear and tremble, a plea will not be wanting to foment a quarrel.

But even these may be curbed in their operations, if a majority of the community be virtuous. Money and men, are the ways and means of carrying this infernal employment into action, it is in proportion as these are withheld or granted, that ministers are capacitated to enter into war; it is in vain then to raise the popular cry, against any man, or set of men, each individual, that contributes his mite, or offers his service voluntarily, does as much as lies in his power, and a prime minister himself, can do no more.

Money, I observed, is one of the means, made use of by ministers, in prosecuting their schemes of war.

Having in general a majority of the great on their side, and so many subterfuges for draining the earnings of industry, under the names of necessary taxes, this means may be easily come at.—But what will money itself avail? there must be men also; men, wilful **VOLUNTEERS** in this infernal exercise, or men base enough to become for hire, the cruel butchers of their fellow creatures.

Of these are compos'd the prime actors in
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the theatre of war, these are the principal tragedians in the barbarous scene.

It may, therefore, be deem'd not improper, that I confine myself, more particularly to these, in what I mean to advance

In the following Address.

What, my brethren, do you discover so attractive, in the calamitous business of war,—viewed in the most advantageous light, what is it? “A childish, vain, and empty pomp; a system of parade, pageantry, and vain glory.”

Soldiers with all their outward ornaments, the distinguishing characteristics of nothingness within, are at best the admiration of fools; they present nothing to the wise, but folly and extravagance.

They become, by their occupation, the theme of the satirist, and jest of the wit. A certain writer, of this description, treats them in a truly ridiculous light*. These are his words: “A genealogist sets forth to a prince, that he is descended in a direct line from a count, whose kindred, three or four hundred years ago, had made a family compact with a house, the very memory of which is extinguished. That house had some distant claim to a province, the last proprietor of which, died of an apoplexy. The prince and his council instantly resolve, that this province belongs to him by divine right.

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* Voltaire.

The province, which is some hundred leagues from him, protests that it does not so much as know him ; that it is not disposed to be governed by him ; that before prescribing laws to them, their consent, at least, was necessary.

These allegations do not so much as reach the prince's ears ; it is insisted on that his right is incontestable. He instantly picks up a multitude of men, who have nothing to do, nor nothing to lose ; clothes them with coarse blue, white, green, or scarlet cloth, a few *sous* to the ell, puts on them hats, bound with coarse white worsted ; makes them turn to the right and left ; and thus marches away with them to glory.

Other princes, on this armament, take part in it to the best of their ability, and soon cover a small extent of country with more hireling murderers than Gengis-Kan, Tamerlane, and Bajazet had at their heels.

People, at no small distance, on hearing that fighting is going forward, and, that if they would make one, there are five or six *sous* a day for them, immediately divide into two bands, like reapers, and go and sell their services to the first bidder. These multitudes furiously butcher one another, not only without having any concern in the quarrel, but without so much as knowing what it is about.

Sometimes five or six powers are engaged, three against three, two against four, sometimes one against five, all equally detesting one another ;

another ; and friends and foes by turns, agreeing only in one thing, to do all the mischief possible.

An odd circumstance in this infernal enterprise is, that every chief of these ruffians has his colours consecrated, and solemnly prays to God before he goes to destroy his neighbours."

To crown this solemn farce, it is not unusual, in our day, to hear the beginning of a prayer, imploring the ALMIGHTY to go forth with our fleets and armies, and drawing towards a conclusion, in the words of our Saviour, Forgive us our trespasses, as we forgive them that trespass against us.—I forbear making any reflections upon this extraordinary conduct,—I mention it only as a fact, and one of those glaring contradictions which tend to blunt the edge of pulpit eloquence, before it reaches the heart of the attentive observer.

The above quoted author has also the following curious observations: "A hundred thousand mad animals, whose heads are covered with hats, advance to kill, or to be killed by the like number of their fellow mortals covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land, to which none of them all lays any claim, shall belong to a certain man whom they call Sultan, or to another whom they name Cæsar, neither of whom ever saw, or will see the spot so furiously contended for; and very few of those creatures, who thus mutually butcher one another, ever beheld the animal for whom they cut each o-

ther's throats! From time immemorial, this has been the way of mankind almost over all the earth.

What an excess of madness is this? and how deservedly might a superior Being, crush to atoms this earthly ball, the bloody nest of such ridiculous murderers!"

These are a few of the unnatural absurdities in the beginning and prosecution of war.—Behold now the end of it. *As a contrast to the words of a Deistical philosopher, I shall delineate the picture in those of a modern divine* *. "At the final issue of an obstinate contest, there must necessarily be many lives lost on both sides; destruction has then done her worst, and selected the objects of her fury; the grave, that tells no tales, silently receives her myriads of murdered souls; and ungrateful Ambition, forgetting the blood by which victory was purchased, dwells only with rapture on the glory of her conquests! Oh! that the great ones of the earth were but a little more inclined to the reflection! what conquest was ever worth the useful lives lost to accomplish it? what battle was ever fought that did not hurry thousands of trembling and unprepared souls into the presence of their offended Redeemer?"

O God! when thou makest inquisition for blood, upon whom wilt thou lay the guilt of those torrents of blood, that have been shed for no earthly purpose whatever, but to gratify the

* Burges.

the detestable and insolent ambition of a few poor puny creatures like ourselves.

At the conclusion of a spirited and long contested war, there is scarcely a cottage to be met with that does not bear visible marks of its fruits. In one miserable hut you may behold, seated at their scanty meal, a mother and her tribe of half-starv'd children; but father you will find none; death met him in the field of battle, and in a moment, made *his children fatherless, and his wife a widow.*

Here you view an aged couple, bent double with infirmities and years, and God knows! but little capable to sustain a protracted journey through the winter of life, yet hoping still to see better days, when the war is ended, and their children are returned. Time, that at length brings all things to bear, finishes the war; but time does not bring back their children.

To the artificial advantages of war, I oppose with confidence, the real losses of mankind: To the pomp and splendour of martial heroism, I oppose the orphan's tears, and the widow's cry: And to the vain and idle boast of the victor, the sad and untimely fate of the vanquished. When the glories of a battle are the theme of conversation, how seldom are those remembered who fought and fell in it! Twenty thousand of what are called common soldiers, might perish, and no one concern himself to enquire how they died, or where they were buried; but let inhuman and insolent pride
be

be told, that every one of those poor men, who thus fell neglected and forgotten, were as true to their king, as faithful to their country, had dispositions as good, and hearts as brave and honest, and souls as dear, as the greatest and noblest warrior among them. How often are the common soldiers doomed to "*Beg bitter bread,*" while too many who are conversant only in the knaveries of war, and who without virtue, labour, or hazard, are growing rich, as their country is impoverishing, find their infamies at length rewarded, by equipages *that shine like meteors, and palaces that rise like exhalations.*"

In short, war is altogether a system of folly and devastation, of knavery and ungratitude, where the chief actors are the greatest losers, the most inoffensive the greatest sufferers.—Where the least intitled grow rich upon the spoil of those who serve them, and where the most deserving are repaid with poverty and disgrace.

Nay more, where men at the instigation of those who glory in their destruction, ACT A PART CONTRARY TO HUMAN NATURE, THE DICTATES OF SOUND REASON, AND TO THE VERY SPIRIT OF CHRISTIANITY.

That this assertion is perfectly just, and not the effusion of an overheated zeal, it is my intention, in the three following chapters, clearly to demonstrate.

CHAP.

(15)

CHAP. I.

WAR CONTRARY TO HUMAN NATURE.

O what are these?
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand-fold the sin of him who slew
His brother; for of whom such massacre
Make they, but of their brethren, men of men.

MILTON.

THAT war is contrary to human nature,
appears fully evident from the following
considerations:

1. *That man is not a beast of prey.*
2. *— man is by nature form'd for society.*
3. *— man is a rational creature.*

Had man been created a beast of prey, fitted with weapons for the destruction of his species; had his mouth been deformed with the tusks of the boar, or his tongue forked with the serpent's sting, — had his fingers been armed with the claws of the lion, or his toes pointed with the eagle's talons, — had his nature been fierce and brutal, longing to be satiated with a repast of blood, I might have erred in my first proposition: but where, in man are these destructive weapons to be found? or
where

where that savage thirst of blood, the distinguishing characteristics of the gristly inhabitants of the forest? Man, by nature form'd for labour, is furnished with limbs suitable to his employment,—and suited with a disposition sociable and friendly, his soul recoils at the sight of human misery.

Man, intended for another purpose, has recourse to art for weapons of war, and deviating from his original rectitude, has sought out inventions, that tend to debase his exalted station in Nature's chain. The blood thirsty warrior unmans himself,—He descends below the dignity of his nature, and becomes as one of those detestable animals, lately brought forward by BRITISH HUMANITY!!! *against the Maroons, in the island of Jamaica.*—In this light Dr Young, seems to have viewed those ruthless sons of vengeance, in the following beautiful passage, (from his night thoughts.)

*Here, like a shepherd gazing from his hut,
Touching his reed, or leaning on his staff,
Eager Ambition's fiery chace I see;
I see the circling haunt of noisy men,
Burst Law's inclosure, leap the mounds of Right,
Pursuing and pursued, each other's prey,
As wolves, for rapine; as the fox, for wiles;
Till DEATH, the mighty hunter, earths them all.*

Man, as I observed before, comes into the world totally defenceless, and instead of being fitted for hostile operations, in the words of

Prop. 2. *Is by nature formed for society.*

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The words of Raynal on the origin of society may serve to illustrate this.

“ Man, thrown as it were by chance upon this globe; surrounded by all the evils of nature; obliged continually to defend and protect his life against the storms and tempests of the air, against the inundations of water, against the fire of volcanos, against the intemperature of frigid and torrid zones, against the sterility of the earth, which refuses him aliment, or its baneful fecundity, which makes poisons spring up beneath his feet: In short, against the claws and teeth of savage beasts, who dispute with him his habitation and his prey; and attacking his person, resolved to render themselves master of this globe, of which he thinks himself to be the master.

Man, in this state, alone, and abandoned to himself, could do nothing for his preservation.

It was necessary, therefore, that he should unite himself, and associate with his like, in order to bring together their strength and intelligence in common stock.

It is by this union that he has triumphed over so many evils, that he has fashioned this globe to his use, restrained the rivers, subjugated the seas, insured his subsistence, conquered a part of the animals, in obliging them to serve him, and driven others, far from his empire, to the depths of deserts or of woods, where their number diminishes from age to age.

What a man alone would not have been able

ble to effect, men have executed in concert, and all together they preserve their work.

Such is the origin, such the advantage, and the end of all society."

Thus, it appears, mankind are necessitated by Nature to enter into a state of society, for their mutual ease and protection, and to make up their original wants: A necessity which Nature would never have laid them under, had their dispositions and faculties been hostile to each other.

Hence I conclude—That as Nature brings forth no contrarieties, **MAN WAS NEVER INTENDED FOR THE DESTRUCTION OF HIS SPECIES.**

The term natural enemy, when applied to man, is at once blasphemous and absurd,—it is a high reflection against the Parent of universal nature.

I will venture to hazard an opinion against the voice of the multitude, that all mankind are by nature friends, formed by Omnipotence to be help-mates to each other. Mens minds, it is said, are as various as their faces, and Nature's productions variegated through every quarter of the globe.—What then is the language of this dissimilarity of genius, that diversity of talents, that scattered variety of Nature's works? Does it not cry aloud in Reason's ear, that men are reciprocally beholden to one another, and nations must administer to each other's wants.

Even France itself, too long considered the
natural

natural enemy of Britain, stands no more in need of our productions than we do of theirs. "Far from being intended by Nature for foes, one would rather imagine, that the two countries were meant to be in perpetual alliance; each possesses the very commodities of which the other is destitute; the coal, the beer, the wool of Britain, are as much wanted in France, as the wine, the oil, and the fine linen of the French are wished for in England.

Are two nations thus circumstanced with respect to each other, formed to be natural enemies? Shame on the expression!" it is fit only for barbarians, strangers to the advantages of commerce.

Prop. 3. *Man is a rational creature,*

Notwithstanding what is advanced in establishing the two former propositions, some may object

Nature has implanted in man the passion of anger—anger prompts him to resent an injury, and it surely becomes him to obey this impulse of nature.

This appears at first sight a specious argument, and would do well with any of those superficial reasoners, who pay attention only to externals;—upon the man of penetration and discernment, it loses its effect.—The two propositions are certainly true, but the inference drawn from them is false.—That anger is a passion implanted by Nature, no person will

deny; and, as Nature does nothing in vain, it is reasonable to conclude that anger as well as the other passions, were intended originally for the best of purposes.—But it ought ever to be remembered that man is a compound of reason and passion, to regulate the latter he is endowed with the former; reason, not passion, is the rule of his conduct.—In yielding implicitly to the impulse of passion, he acts but the part of the beasts that perish; in submitting to the dictates of reason, he acts more agreeable to the nature of man.

Love is a passion as well as anger; yet, the sad experience of many abundantly testifies, that where this passion is yielded to, without the concurrence of reason, it is often productive of the most mischievous consequences.

It is vain, therefore, to plead the impulse of passion as an excuse for any action, we might as well plead the captivating allurements of sense, as the cause of our swerving from the paths of virtue. These may solicit like juvenile companions, but before we consent, it becomes us to enquire at the venerable shrine of Reason, if we may, with safety, follow the tract they point out.

Let Reason speak in the following chapter.

C H A P.

C H A P. II.

WAR CONTRARY TO THE DICTATES OF REASON.

" Some seek diversion in the tented field,
And make the sorrows of mankind their sport;
But war's a game, which, were their subjects wise,
Kings would not play at ————"

COWPER.

THAT war is an irrational employment,
may be demonstrated from the following
propositions :

Prop. 1. *All mankind are by nature brethren, children of the same common parent, protected and upheld by the same providence, possessed of the same NATURAL RIGHTS, and fellow-travellers to the same spot.*

Prop. 2. *All men are mutually interested in each other's friendship.*

Prop. 3. *The hazard to be encountered in war, is always greater than the object to be acquir'd.*

Prop. 4. *The fruits of victory can yield no lasting comfort, being at best the price of blood.*

Prop. 5. *It displays more magnanimity to forgive, than resent an injury.*

Prop. 6. *It is difficult to proportion the retaliation to the insult.*

Prop. 7. *An injury once resented, naturally produces more mischief.*

Prop. 8.

Prop. 8. *After offensive operations take place on both sides, both parties must be brought to forgiveness, or their friendly intercourse in life be for ever broken up.*

The four former of these, make directly against offensive, the four latter, against defensive war.

If my first proposition be just, and *All mankind are by nature brethren, possessed of the same natural rights, and fellow-travellers to the same spot,*

What shall we make of those numerous wars undertaken for conquest and aggrandisement, which disgrace the pages of ancient history*, and the transactions of more modern times; which it would have been well for the world, had they died with Alexander, and not survived to pollute the annals of civilized nations?—Are they not at best a general massacre? a robbery committed upon a larger scale? an unnatural

* The following curious extract from the chronicle of Henry V. will, no doubt, be acceptable to some of my readers.—“Now Henry, instead of the SEMI DE LUCES, quarters the three Flower de Lucés in his arms, as the king of France than bore them; and that he might not be thought to steal advantages, sent his ambassadors to Charles VI. then king of France, requiring in a peaceable manner the surrender of the crown of France, which, if he consented to, king Henry would marry his daughter Catharine; but if he refused to do him justice, he would with fire, sword, and bloodshed, ravage the whole kingdom, and compel him to it, or perish in the attempt.”

tural combination of mortals, to carry murder, rapine, and desolation among their fellow men?

If all men have their origin from God, he only has a right to resume the life he gave;—if he chuses to continue me in existence no man has a right to rob me of my life.

If I am possessed of the same rights and privileges with the rest of my species, they act an unreasonable and cruel part, who would deprive me of those blessings, which they themselves are unwilling to part with.

Nor are they to be accounted wiser, who fall out by the way with their companions in mortality, when all must rest together in peace, at the end of their journey.

In the peaceable grave, where all these travellers meet, there is no contention, strife, or discord.

But what shall I say?—selfishness has taken possession of the hearts of many, they remain unmov'd at the suggestions of reason, when they run contrary to the gratification of self.

The second proposition to such as these, comes with more convincing force.

Prop. 2. *All men are mutually interested in each other's friendship.*

From what was said formerly, upon the origin of society, it is clearly prov'd, that a state of social friendship is render'd necessary by the natural wants of man; it now remains to be shown, that this state ought to be held inviolable

ble and sacred, from a consideration of his artificial wants.

The arts and sciences, those sweet'ners of labour, those cordial administrators of ease and comfort, can only be cultivated to any degree of perfection in the dwellings of profound peace.

Manufactures and commerce, exchange and barter, can only be extended with safety and profit, when nations in friendship open their ports, and welcome the varied commodities of each other.

"War obstructs the progress of every salutary plan," it banishes the most useful of arts from its desolated plains; the sciences fly from its baneful influences, manufactures fall a prey to its ravages, commerce and barter expire amidst a scene of devastation, robbery, and carnage.

Thus the artificial wants of man, call aloud for peace and friendship; and the advantages of an enlarged commerce, show the propriety of these being universal.

How blind and unreasonable then must those men be, who, deaf to their worldly interest as individuals, become the keen abettors of a system, so replete with mischief to their fondest wishes. — But if this proposition also fails, to convince men of their duty, the third must of necessity come forward.

Prop. 3. *The hazard to be encountered in war, is always greater than the object to be acquir'd.*

This proposition may, with propriety, be applied either to nations or individuals.

When

When one nation commences hostilities upon another, whatever may be the cause assigned; in proportion as the contest is prolonged, it becomes more weak in its resources, and consequently less powerful, in the eyes of other states.

This consideration is merely political, and seems not to have escaped, a certain gray-headed Lady in the North. Overlooking, however, this consideration altogether, allowing a nation to become more formidable by its conquests; the jealousy of other powers is increased, and their efforts united, against what they are pleased to style a common enemy.

Whether, therefore, a nation loses or gains, becomes less or more powerful by war, it is equally unsecure of its possessions; On the contrary, when a nation becomes powerful in its resources, by a wise administration and long standing peace, it arrives without labour, at that degree of independence, which it is the ruin of many in endeavouring to obtain.

In applying the proposition to an individual, what cause is worthy of the sacrifice he makes in engaging in war?—What is K— or C—to me if it is my lot to fall in a battle? If my person and property cannot be secure, without my taking up arms in their defence, better remove with the sacred trust, to a spot where reason is more predominant, than by a childish attachment to a local situation, run the risque of endangering both.

But if the ties of *Brotherly affection*, if *Interest*,

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terest, if *Hazard* will not avail, there is one proposition more, I would recommend to the attention of the votaries of offensive war.

Prop. 4. *The fruits of victory can yield no lasting comfort, being at best the price of blood.*

When the warrior retires from the field of battle, and is forced by age to bid a final adieu to active life, solitude will naturally produce reflection, but such reflection as can yield no delight.—To him the winter of life cannot be sweet,—His past employment affords no matter of soothing contemplation, to dissipate the clouds that gather round infirmity; it is not a life spent for the good of mankind, that he now beholds drawing to a conclusion:—Guilt apart from his conscience, nothing presents itself but frivolous amusements, fitted only for childhood;—but Guilt present, how dreadful the pangs that reflection brings—“GUILT POINTS THE TYRANT’S SPEAR”—Guilt fills his ears with the groans of the murdered, with the cries of the wounded—Guilt often presents to his disordered mind the wasting flames devouring the habitations of the wretched.

Methinks, it would be well for the temporal repose of every noble warrior, that he fell gloriously! in the field of battle! If one spark of humanity remains in his breast, after a life spent in this killing trade, it must kindle a flame of sensation, nowise pleasing, nowise reconcileable to future repose.

Before I proceed to the four following propositions,

positions, I find myself inclined to dismiss two objections, generally brought forward in defence of offensive war.

Object. 1. When a nation espouses opinions or principles inimical to the welfare of society, and subversive of the government in other states—it becomes surrounding nations to unite their force, and compel that people to renounce those dangerous principles.

Answer. If a nation should espouse principles or opinions inimical to the interests of society, that nation alone must feel the inconvenience of adopting such principles; surrounding nations have nothing to fear, sound argument, and common sense, will be their best bulwarks of defence: It is only where these fail, that nations or individuals have recourse to force, to vindicate or establish their sentiments; and, it is my firm belief, as force cannot convince the mind, it will (when used in this respect,) at last destroy the end it meant to serve.

Object. 2. When a nation, long considered the rival of our country, seems by some revolution or change in its affairs, on a fair way to get the advantage of our resources, and to become more formidable than we are,—prudence dictates that we should take every advantage to strike a blow before it be too late.

Answer. The best way of preserving a formidable aspect, and (as was already observed) our independence as a nation, is to persevere

in a steady and lasting peace;—this will ultimately prevail, although seemingly slow in its progress, whilst the hasty steps dictated by political party interest, are oft-times rendered abortive, or are productive of more harm than they were meant to do good.

Be this as it may, to strike through envy or jealousy as the cause, is a base conduct; and although the world should conspire to pronounce it *politically right*, I hereby protest it is *morally wrong*.

Upon this principle, a merchant may fire his neighbour's house—or a manufacturer secret his brother's implements of industry.—Yet strange it is, this principle when adopted by nations, is countenanced by certain individuals, whom charity obliges me to suppose would shudder at the commission of any of these crimes.

To proceed :

Prop. 5. *It displays more magnanimity to forgive than resent an injury.*

When we reflect upon the frailties of man, His numerous weaknesses and infirmities: The many springs of false judgment which make him liable to err; it becomes us as men, rather to exercise the virtue of forbearance, than to return evil for evil.—Resentment is the effect of a weak distempered mind, without penetration to look far into things, and under the influence of that hateful contagion, which leads
its

its patients to view every object in the worst light.

Forgiveness is the offspring of a sound judgment, well versed in the science of causes and effects. The man in whom this virtue shines, has been taught in the school of human nature, that a charitable construction, ought to be put on every action, that seems to call forth the vengeance of man.

The votaries of resentment are under the dominion of passion, slaves to their natural inclinations and appetites. Those who have learned to forgive an injury, act agreeable to the dictates of reason; they have acquired the art of conquering passion, and of subduing those affections of the mind that war against her inward repose.—In short, to be ready to retaliate at the first impulse of passion, is only to be continually off our guard; to be able to weigh deliberately every action, is to be arrived, at that degree of human perfection, that stands prepared for any event.

There are, however, some mortals so deaf to every consideration, but what they suppose makes for themselves, that they object when offended—*Justice demands the punishment of every transgression.*

To these, the fifth proposition arrives not unseasonably.

Prop. 5. *It is difficult to proportion the retaliation to the insult.*

Dr Johnson observes, "That whoever considers the weakness of himself and others, will
not

not long want persuasives to forgiveness. Those keen champions for justice being done themselves, are apt to run into a contrary extreme; by repaying an injury with more resentment than its demerits claim. Before a man takes upon himself to repay an injury, he ought, to make himself acquainted, with every circumstance that might urge his neighbour to do it; perhaps much might be found to mitigate its criminality, and force him to confess, that it wears more the appearance of the production of error, than of any malignant passion.

To repay an injury thus committed, as if it were aggravated by the most unnatural circumstances, would certainly be unreasonable and unjust; But, if we give place unto the first instigations of wrath, how can this in all cases be avoided?—Nay, I believe, were any action, even the most wicked to appearance, deliberately weighed and inquired into, something would be found to soften its appearance and alleviate its guilt.

It would be better then, ye pompous sons of *Justice*, that ye should yield a little to the benign influence of *Mercy*, than hazard a name which you abhor in others—Unjust and injurious persons.

Prop. 7. *An insult once resented naturally produces more mischief.*

There is no proposition more self-evident, yet less attended to than this.

If an insult or injury is offered me, by one who supposes I have done him harm, he will not submit quietly, to a return in kind; the passion that mov'd him to vengeance, for what may be an imaginary offence, will not lie dormant, now that a real provocation is given.

Or, if any wretch should be so abandoned to every principle of justice and humanity, as to offend without any cause whatever; mankind would do well to fly from his society; retaliation with him, would be heaping coals upon a fire, which already scorches with its heat.

Thus, whether the injury proceeds from a principle of supposed justice or deliberate malice, whether from error or design, it is in vain to retaliate; in both cases, it will be productive of more mischief, and in the words of

Prop. 8. *After offensive operations take place on both sides, both parties must be brought to forgiveness, or their friendly intercourse in life be for ever broken up.*

This consideration should outweigh all others, and restrain the arm uplifted to revenge; Who would wish to be eternally at variance? "Better then to forgive early, when little is to be forgiven, than wait until a long succession of provocations have widened the breach."—No nation, no individual, can have too many friends:—No hostile powers, however, can become friendly to each other, without having exchanged the preliminaries of forgiveness;—victory may declare for one, but the victor must

must pardon the vanquished, or in vain will he look for his friendship—The force of arms cannot captivate esteem, where fear and terror have taken possession of the mind.

The conqueror must also be forgiven by the conquered, before an open and free intercourse can take place:—The root of jealousy will not be eradicated from the victor's breast, whilst the humbled rival refuses an open declaration of forgiveness.

For the interest of both then, a mutual forgiveness must take place—And if so, the sooner the better; On this depends the future friendship of hostile powers, On this hangs that social intercourse which wipes away all past animosities; And, on this basis, rests that lasting reconciliation, whose duration keeps pace with existence.

Here a formidable objection presents itself:

Object. This doctrine of forgiveness, or not retaliating of injuries, if adopted by a nation; would lay it open to every invader, it would tempt the ambitious to encroach upon its territories, and to take away its privileges.

Answer. This objection against defensive war, is by far the strongest I have ever met with, and renders this doctrine in the present state of things, utterly impracticable.—As well might a man embark in a leaky vessel, without danger of sinking—as a nation dwell secure without defensive war, whilst her policy dictates

tates the propriety of dispositions offensive and hostile to neighbouring states.

PRIDE, ENVY, JEALOUSY, AMBITION, and AVARICE, must be reprobated by every class of men, and those amiable virtues cultivated in their stead—HUMILITY, CONTENTMENT, JUSTICE, BENEVOLENCE, and COMPASSION.

Were these the distinguishing features of any state, happy and secure would the people be, equally unafraid of domestic foes and foreign invasions.

That this assertion is not merely theoretical, I beg leave to illustrate from a practical proof, it is that of the settlement of the people called Quakers in the province of Pensylvania: "That province, surrounded by savage nations, and destitute of warlike instruments, either offensive or defensive, yet, almost a century, enjoyed uninterrupted tranquillity, while the other provinces have been repeatedly attacked by their savage neighbours.

Not only so, but the pacific principles of that people, and their upright conduct towards the natives, in purchasing the land from them, (though it was granted by the crown), have made such an impression on the minds of this savage people, that, to this day, they have lived in perfect harmony with them, and speak of W. PENN, the first proprietor of that province, with the greatest respect*."

If such has been the effect of a virtuous sect,

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upon

* Helton.

upon the rude uncultivated Indians of the woods, what might we expect, were a nation to adopt such principles in the midst of its civilized neighbours?

Can we suppose for a moment, that European nations, nations enlightened and civilized, would act a worse part, than those wild inhabitants of the forest? by no means; we may with more reason presume, that a nation so situated, and possessed of these amiable qualities, would excite the admiration, esteem, and friendship of others.

Thus, it appears, that righteousness alone renders a nation secure, that universal benevolence is her best bulwark. The nation in which these are cultivated and diffused, instead of attracting the envy, will not fail to merit the esteem of the world; having learned to call all men brethren, all men will rejoice in her welfare, and having banished from her policy all dispositions hurtful to mankind, all nations will call her blessed.

I conclude this chapter with just quoting the following authorities against revenge:

But, O! revenge is sweet,
Thus think the crowd; who eager to engage,
Take quickly fire, and kindle into rage;
Not so, mild Thales, nor Crysipus thought,
Nor that good man, who drank the pois'nous draught,
With mind serene; and could not wish to see
His vile accuser drink as deep as he:

Exalted

Exalted Socrates ! divinely brave !
Injur'd he fell, and dying he forgave,
Too noble for revenge ; which still we find
The weakest frailty of a feeble mind.

DRYDEN,

" Anger begins with folly, and ends with
repentance."

PYTHAGORAS.

It was a pretty victory which Euclid got of
his angry brother, who, being highly displeas-
ed, cried out, " Let me perish, if I be not re-
venged"—But he answered, " And let me pe-
rish, if I do not make you kind, and quickly to
forget your anger."

EUCLID.

Diogenes being asked, How one should be
revenged of his enemy ; answered, " By being
a virtuous and an honest man."

DIOGENES.

" Yielding pacifieth great offences, we ought
to divest ourselves of hatred, for the interest of
our own quiet."

St. EVREMOND.

" The discretion of a man, defereth his an-
ger, and it is his glory to pass over a trans-
gression."

BALZAC.

" Religion bids us forget injuries, lest the re-
membrance of them should suggest a desire of
revenge."

BRUYERE.

" It does not hold in injuries as in benefits,
the requiting of the one with the other : For it

is a shame to overcome in the one, and in the other to be overcome.

It is the part of a great mind to despise injuries; and it is one kind of revenge to neglect a man as not worth it.

Our philosophy, methinks, might carry us up to the bravery of a generous mastiff, that can hear the barking of a thousand curs, without taking any notice of them." SENECA.

"The root of revenge is the weakness of the soul; the most abject and timorous, are the most addicted to it.

The feeling of an injury, must be previous to the revenging it; but the noble mind disdaineth to say, It hurts me.

Murder for an injury ariseth only from cowardice; he who inflicteth it, feareth that his enemy may live, and avenge himself.

There is nothing so easy as to revenge an offence; but nothing is so honourable as to pardon it.

The greatest victory a man can obtain, is over himself: He that disdaineth to feel an injury, retorteth it upon him who offereth it.

The greater the wrong, the more glory in pardoning it, and by how much the more justifiable would be the revenge, by so much more the honour is in clemency.

Hast thou a right to be a judge in thine own cause; to be a party in the act, and yet to pronounce sentence on it? Before thou condemnest, let another say, It is right."

OECONOMY OF HUMAN LIFE.

"He

"He that waits for an opportunity of acting his revenge, watches to do himself a mischief.

By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.

Our passions are like the seas, agitated by the winds; and as God hath set bounds to those, so should we to these. So far they shall go, and no further."

LORD BACON.

"None more impatiently suffer injuries, than those that are most forward in doing them.

'Tis the only valour, to remit a wrong; and the greatest applause, that I may hurt and would not.

To be able to bear provocation, is an argument of great wisdom; and to forgive it, of a great mind.

If we do not subdue our anger, it will subdue us.—It is the second word that makes the quarrel.

A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours."

TILLOTSON.

"He whose very best actions must be seen with favourable allowance, cannot be too mild, moderate, and forgiving.

It costs more to revenge injuries than to bear them."

SPECTATOR.

"If you be affronted, it is better to pass it by in silence, or with a jest, tho' with some dishonour, than to endeavour revenge. If you
can

can keep reason above passion, that, and watchfulness will be your best defendants."

SIR I. NEWTON.

"There cannot possibly be a greater extravagance, than for a man to run the hazard of losing his life, to satisfy his revenge."

"To err is human, to forgive divine."

POPE.

"A gentle reply to scurrilous language is the most severe revenge."

TATLER.

"It is easy to forgive, while there is yet little to be forgiven. A single injury may be soon dismissed from the memory: A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot surely be said to consult his ease. Repentment is an union of sorrow with malignity, a combination of a passion which all endeavour to avoid, with a passion which all concur to detest.

The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only in means of distress, and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings,
but

but to indulge some hope of enjoying the calamities of another, may justly be numbered amongst the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence. RAMBLER.

Here it is probable some will object,—

That private revenge alone is forbidden by these authors, they say not a word about national vengeance.

Answer. Nations being composed of a multitude of individuals—This objection falls to the ground.

The following plain and simple syllogism will illustrate this :

Revenge in individuals is reprobated by the wise.

But nations are composed of individuals collected, *Therefore*, Revenge in nations is reprobated by the wise.

Q. E. D.

CHAP.

C H A P. III.

WAR CONTRARY TO THE SPIRIT OF CHRISTIANITY.

" O thou most Christian ! Enemy to peace !
Again in arms ? Again provoking Fate ? "

YOUNG.

THE greatest absurdity, the most glaring contrariety I behold in the world, is the existence of war among nations, who call themselves Christians.

I am fully of the opinion of a late ingenious author*, that " Were **CHRISTIAN NATIONS** **NATIONS OF CHRISTIANS**, all war would be impossible, and unknown among them."

The Christian soldier is a contradiction in terms, a heterogeneous mixture of opposite principles, a singular phenomenon in human nature, a wonderful combination of different qualities, no less contrary than fire and water.

Let the world say what they please, Christianity and Solderism are incompatible professions—the one must be denied, to make way for the other.

A man must cease to be a soldier to become a Christian, he must cease to be a Christian to become a soldier.

This

* Jennyns.

This doctrine will no doubt, be accounted strange, by those brought up in a contrary belief, and have not given themselves trouble to examine, the proofs brought to support so absurd a creed—Who have seen, (*or supposed they saw,*) something of an original divine, in the consecrated colours of a Christian army, the ceremony being performed by a dignified divine, arrayed in the sacerdotal robes of his profession.

But strange as this doctrine may appear to those, who have been led by prejudice, to see things in a different light, I have little doubt but they will be convinced of their error, by attending to the following observations :

Observ. 1. *War is contrary to the precepts of the Founder of Christianity.*

— 2. *It is contrary to the doctrine of his Apostles.*

— 3. *It is contrary to the practice of the primitive Christians.*

— 4. *It renders of none effect many promises contained in scripture.*

— 5. *It is a barrier to the accomplishment of ancient prophecies.*

— 6. *It is a sacrilegious usurpation of one of Jehovah's prerogatives.*

— 7. *It*

— 7. *It is a shameful prostitution of the Eternal interests of Christians.*

In order to illustrate my first observation, *That war is contrary to the precepts of the Founder of Christianity,*

I would call your attention to the precepts of this Great Prophet of the nations.—They are recorded upon the left-hand column, immediately following; those of the destructive system of war, are on the right.

READER, COMPARE,—AND JUDGE FOR THYSELF.

Precepts of Jesus Christ.

Matth. v. 39. But I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also.

Ver. 44. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Ver. 45.

Precepts of War.

But I say unto you, that ye resist evil: And whosoever shall smite thee on thy right cheek, smite him on the other also.

But I say unto you, hate your enemies, curse them that curse you, do evil to them that hate you, and imprecate vengeance upon them that despitefully use you, and persecute you.

That

*Precepts of Jesus Christ.**Precepts of War.*

Ver. 45. That ye may be the children of your Father, which is in heaven, for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust.

That ye may be the children of your Father which is in the world, for he maketh not his sun to rise on the evil, but on the good, on the just, but not on the unjust.

Ver. 48. Be ye therefore perfect in *beneficence and mercy*, even as your Father which is in heaven is perfect.

Be ye therefore imperfect in *beneficence and mercy*, even as your father which is in the world is imperfect.

Matth. x. 16. Behold, I send you forth as sheep, in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves.

Behold, I send you forth as wolves in the midst of sheep: Be ye therefore cruel as serpents, and, to appearance, harmless as doves.

— xxii. 21. Render therefore unto Cæsar the things that are Cæsar's, and unto God, the things that are God's.

Render unto Cæsar the things that are God's—Your life is God's, but render unto Cæsar the disposal of your life.

— xxvi. 52. Put up

Draw thy sword out of

*Precepts of Jesus Christ.**Precepts of War.*

up again thy sword in- of his place: for all
to his place: For all they that take the
they that take the sword, shall live by the
sword, shall perish with sword.
the sword.

John xviii. 36. Jesus My kingdom is of
answered, My king- this world, therefore
dom is not of this do my servants fight.
world; if my kingdom
were of this world,
than would my ser-
vants fight.

These were the peaceable precepts of the Saviour of the world, whilst tabernacling among men; and even when he hung upon the tree, and was about to be taken from them, he left us an example of forgiveness, that we might follow his steps, by crying "Father, forgive them; for they know not what they do."

How different the cry of a departing warrior! Children, revenge MY DEATH, by the destruction of my foes.

Observ. 2. *War is contrary to the doctrine of the Apostles.*

This observation I would illustrate in the same manner as the former—by contrasting what the Apostles taught, with what is held forth by the champions of war.

Doctrine

Doctrine of the Apostles.

Doctrine of War.

Rom. xii. 17. Re- Recompence to e-
compence to no man very man evil for evil.
evil for evil.

Ver. 20. If thine e- If thine enemy hun-
nemy hunger, feed ger, starve him; if he
him; if he thirst, give thirst, give him no
him drink. drink.

Ver. 21. Be not o- Be not overcome of
vercome of evil, but good, but overcome
overcome evil with good with evil.
good.

2 Cor. x. 3. For For though we walk
though we walk after not after the flesh, but
the flesh, we do not war after the ways of *Justi-*
after the flesh. *ce* and *Necessity*, we do
war after the flesh.

Ver. 24. For the For the weapons of
weapons of our war- our warfare are carnal.
fare are not carnal.

Eph. vi. 12. We We wrestle with
wrestle not with flesh flesh and blood.
and blood.

1 Theff. v. 15. See See that all render
that none render evil evil for evil unto eve-
for evil unto any man. ry man.

James iv. 1. From From whence come
whence come wars and wars and fightings a-
fightings among you? mong you? come they
come not

*Doctrine of the Apostles.**Doctrine of War.*

come they not hence
even of your lusts, that
war in your members?

not hence even of the
lusts that war in the
members of your ene-
mies?

Compared with

Gal. v. 24. And
they that are Christ's
have crucified the flesh
with the affections and
lusts.

And they that are
of the world will sted-
fastly oppose the gra-
tification of those lusts
that war in their ene-
mies.

1 Pet. iii. 9. Not
rendering evil for evil,
or railing for railing;
but contrariwise blef-
sing.

Not rendering good
for evil, or blessing for
railing, but contrarie-
wise cursing.

Thus far the doctrine of the Apostles disagree
with that of war. I go on to consider

Observ. 3. *That war is contrary to the practice
of the primitive Christians.*

Stephen, the first sacrifice to the cause of
his MASTER, ended his career a pattern of
forgiveness; after his persecutors had vented
their rage, and the spark of life "just hovered
over the socket" he kneeled down, and cried
with a loud voice, "Lord, lay not this sin to
their charge."—Immediately after, it is said, he
fell asleep.

In

In an epistle wrote by the **EMPEROR MARC**, 160 years after Christ, this observation seems confirmed: "I prayed to my country gods; but when I was neglected by them, and observed myself pressed by the enemy, considering the fewness of my forces, I called to one, and intreated those, who with us are called Christians, and I found a great number of them; and I forced them with threats, which ought not to have been, because afterwards I knew their strength and force: Therefore, they betook themselves neither to the use of darts, nor trumpets, for they use not so to do, for the cause and name of their God, which they bear in their consciences."

To the same purpose, is the Christian's answer recorded by **JUSTIN MARTYR**, "We fight not with our enemies."

As also the answer of **MARTIN** to Julian the apostate, "I am a soldier of Christ, therefore I cannot fight." Which was three hundred years after Christ. *See Barclay's apology.*

About this time, Constantine the Great began his reign, and in consequence of his becoming Christian, the union of the church and state commenced.—Hence the great apostacy took its rise, and the primitive simplicity of the Christian church, was lost in the fraudulence and corruption of political intrigue.—As it would be vain, therefore, to quote examples after this time, I shall pass on to

Observ. 4.

Observ. 4. *It renders of none effect many of the promises contained in scripture.*

If they have persecuted me, said Jesus unto his disciples, they will also persecute you. John xv. 24. And all that will live godly in Christ Jesus shall suffer persecution. 2. Tim. iii. 12.

But shall the professors of the Christian name, by force of arms oppose this persecuting spirit of the world?—by no means; to encourage them to pursue a contrary conduct, they are made heirs of great and precious promises.

Matth. v. 11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

John xiii. 17. If ye know these things happy are ye if ye do them.—Compared with “Love your enemies.”

James v. 11. Behold, we count them happy which endure.

1. Pet. iii. 15. And who is he that will harm you, if ye be followers of that which is good.

Ver. 14. But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled.

Godliness is profitable unto all things, having the promise of the life which now is, and that which is to come. For this cause the apostle Paul observes, “Being reviled we bless, being persecuted we suffer it, being defamed we entreat.”

From the advice of our Saviour, Matth. x. 23.
It

it indeed appears, that Christians may conscientiously endeavour to flee from the effects of persecution:—But when a way of escape is altogether shut up, I find no scriptural passage justifying the resistance of force by force.

Observ. 5. *It is a barrier to the fulfilment of ancient prophecies.*

Isaiah looking forward to the peaceable fruits of Christ's kingdom, exclaims, "And they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

Again, in Chap. lxxv. 25. he observes, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The prophet Micah hath the same language as the former of these quotations, with this addition, "But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: For the mouth of the Lord of hosts hath spoken it." Micah iv. 3.

And this was a part of that angelic song which followed the birth of the Prince of Peace, "Glory to God in the highest, ON EARTH PEACE, good will towards men."

These prophecies, as yet, have not had their fulfilment; nor can they be accomplished, where war hath its existence. This disturber

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of

of the nations must be banished from the earth, before the blessings of uninterrupted peace can be enjoyed.

Observ. 6. *It is a Sacrilegious Usurpation of one of Jehovah's prerogatives.*

I will confine myself to New Testament proofs.

Rom. xii. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written,

VENGEANCE IS MINE, I will repay, saith the Lord.

Heb. x. 30. For we know him that hath said, VENGEANCE BELONGETH UNTO ME, I will recompense, saith the Lord.

From these two texts it is evident, that the Great Jehovah claims the right of executing vengeance, or avenging the wrongs of his people himself.

But war takes away this prerogative from THE CREATOR, and puts it into the hands of creatures, apt to err, and liable to mistake.

But what is most surprising of all, is in the words of my last observation :

Observ. 7. *It is a shameful prostitution of the eternal interests of Christians.*

It is an old observation, and it is a true one, that, if in this life, Christians only had hope, they would of all men be the most miserable ; but their short afflictions in this life are lightened

ened by the prospect of the glory to be revealed, when their mortal part shall put on immortality, and their corruptable body be raised in uncorruption.

This hope, however is vain, in the CHRISTIAN votaries for war! It is the peace makers only that are the children of God. Matth. v. 9.

If ye forgive men their trespasses, says Jesus Christ, your heavenly Father will also forgive you—But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matth. vi. 14, 15.

To the same purpose are these words recorded by St. Luke, Forgive, and ye shall be forgiven. And these by the apostle to the Hebrews, Chap. xii. 14. FOLLOW PEACE WITH ALL MEN, and holiness, WITHOUT WHICH NO MAN SHALL SEE THE LORD.

Thus it appears, that to the peaceable and forgiving, the gates of heaven are only open, whilst to the implacable warrior they are impenetrably shut.

This consideration, one would think, should surmount all others, and lead men in the paths of peace and mercy from a regard to their eternal interests.

Having illustrated the foregoing propositions, by arguments drawn from such unquestionable authority in the religious world; is it not surprising, that the doctrine they are meant to support, should be controverted by various denominations of Christians!—CLERICAL LOGIC

may invent arguments of evasive influence, and REFINED CRITICISM may endeavour to soften the literal expressions; but the impartial Christian, and candid Deist, must ever concur to assert, that war is repugnant to those precepts above quoted from the New Testament.

Say not then, hasty professor, that this chapter is the offspring of *weakness* and *fanaticism*:—The principle arguments are purely scriptural, they are not the invention of the author of this tract; with the New Testament they stand or fall.—In refusing their testimony you weaken the belief of its inspiration—to invalidate their evidence is to deny Christianity itself. I proceed now to answer objections:

OBJECTIONS ANSWERED.

Object. 1. *Defence is a natural right, and religion destroys not nature.*

Answer. If defence is a natural right—to give up this right, at the command of Jehovah, is the greatest perfection of SELF DENIAL: And one of the precepts of Christianity teaches, That if any man would come after Christ, he must deny himself, take up his cross, and follow him.

Object. 2. *The Jews went to the wars at the command of God.*

Answer. Then they were right in so doing; the

the same Being who gave men lives, has a right to take them away:—He that said, “Thou shalt not kill,” may at times reverse his mandate; and, if he ordered the Jews, as a favourite people, to extirpate idolatrous nations for their sins, it becomes us still to say, that the Judge of the earth does right.

But will the Jews going to war at the command of God, justify Christians going to war, when they are expressly forbidden of Christ to do so? It is not under the Jewish, but Christian dispensation that we live, and must conform ourselves accordingly to the doctrine of the latter, and not that of the former.

Object. 3. John did not condemn fighting, in his answer to the soldiers.

Answer. If “DO VIOLENCE TO NO MAN” does not condemn fighting, I know not what does so.

However, it is not John’s doctrine, but Christ’s, we have under consideration; and, if John had attained to the perfection of a Christian, it would not have been said, “That the least in the kingdom of heaven is greater than he.”

It may be further remarked, that it was only fruits meet for repentance that was the theme of John’s discourse.—It is true repentance unto eternal life that flows from the doctrine of Jesus Christ.

Object. 4.

Object. 4. *Cornelius and the other centurian were both soldiers, yet approven of by Christ.*

Answer. But I defy any person to prove, they were soldiers after they became Christians. I doubt not but many soldiers in our ranks merit such a character as these men had;—and what worse are virtuous heathens?—their prayers and their alms may go up as a memorial before God; with them may be found more faith, than even now is in Israel*.—All I contend for, is, that they are not Christians.

Object. 5. *Christ commands his disciples to sell their garments and buy swords.*

Answer Whatever interpretation may be put on this passage, it cannot be, that our Saviour meant his disciples, actually, to defend themselves by the sword; this is obvious from two considerations.

First, From the answer he gave the disciples, "And they said, Lord, behold! here are two swords, and he said to them, It is enough."—Two swords were certainly not enough, to defend eleven men, against A GREAT MULTITUDE WITH SWORDS AND STAVES.

Secondly, From the check he gave unto Peter, when he smote off the high priest's servant's ear with one of them; "Suffer ye thus far.—
Put

* i. e. Amongst the Jews.

Put up thy sword into his place, for all they that take the sword shall perish with the sword.

Thinkest thou, that I cannot now pray to my Father and he shall presently give me twelve legions of angels."

By these words, he taught his followers a lesson of forbearance—checked the rashness of a passionate disciple, and plainly intimated, that He needed not the aid of warlike instruments.

For the most probable meaning of the above passage, I refer the reader to *Dr Whitby's paraphrase on the New Testament*.

Object. 6. *Christians are bound to obey the magistrate, and if he declares war against any power, we must fight at his command.*

Answer. As far as the commands of the magistrate agree with those of Jesus Christ, Christians truly are bound to obey him,—but when his mandate runs contrary to the decrees of heaven, whether he ought to be hearkened unto or not, judge ye.

Now, Christ prohibits war and revenge, and were the magistrate a Christian, he would do so likewise.

But, if the magistrate is a Christian only by name, and acts contrary to the precepts of the gospel, whatever men of the world may do, no Christian can, with a good conscience, obey him in all things, which may appear lawful in his own eyes.

Object. 7.

Object. 7. *It is said, these shall make war with the Lamb, and the Lamb shall overcome them.*
Rev. xvii. 14.

Object. 8. *The ten horns shall hate the beast.*

These two objections, are, with some of the former, brought forward by the Westminster assembly of divines; but, as they make nothing in favour of the cause they are meant to support, they deserve no particular confutation.

They are both extracted from the book of Revelation,—a book, which John observes, was given by God to Jesus Christ, to shew unto his servants things which must shortly come to pass.—They are only predictions of events that should happen in the world, and not **RULES, TO REGULATE THE CONDUCT OF CHRISTIANS.**

The only words that convey any thing of a warlike nature amongst the followers of Christ, are, “**AND THE LAMB SHALL OVERCOME THEM.**” All, however, that can be deduced from these words, ~~is~~, that no weapon formed against the Lamb shall prevail.

“*For he must reign till he hath put all enemies under his feet: And when all things shall be subdued unto him, then shall the Son also himself, be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.*” 1 Cor. xv. 25.—28.

THE DAWN OF
UNIVERSAL PEACE:

BEING A CONCLUSION TO THIS TRACT.

"My thoughts, I must confess, are turn'd on peace;
Already have our quarrels fill'd the world
With widows and with orphans:—
'Tis time to sheath the sword and spare mankind."

LUCIUS.

TO what has been said, some may reply, War, to be sure, is a destructive system, and replete with enormities, at once inconsistent with the character of a man and a Christian:—Yet, although barbarous, it is an ancient custom, and seems to be a necessary, an unavoidable evil, being the only way of settling differences betwixt contending nations.

I grant that WAR is an ancient custom, but precedent or antiquity should never be brought forward as a bulwark to screen barbarity.

The days of Chivalry and Prize-fighting are now gone, and although it is happy for mankind they are so, these would never have favoured us by their departure, had the antiquity of the customs been admitted a sufficient excuse for their stay.

And, it is my opinion, that in some future age of the world (the want of prophetic intelligence forbids me to mention the time) the most renowned warrior of the present day, will

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be held in no greater degree of repute; than the mad knight-errant, and savage gladiator of former times, are, by this half-enlightened generation.

Every barbarous employment, must give place to the mild suggestions of Reason; every inhuman and cruel diversion, as noxious shades, must pass away, before this glorious luminary of the mental horizon.

I have lately seen a book, entitled, **THE AGE OF REASON**;—Were I disposed to rail, I would address the author in the words he says might be replied to Paul, *Thou fool*, how can this be termed the Age of Reason, when a barbarous, inhuman, and irrational system universally prevails? Wert thou as zealous to preserve men's lives, as thou art to render them happy in existence; **COMMON SENSE, THE RIGHTS OF MAN, and THE AGE OF REASON** had not escaped from thy pen, without these three propositions being unanswerably established :

- Prop. 1. *War is contrary to common sense.*
 2. *That man has a right to live.*—And,
 3. *That it is irrational for one man to take away the life of another, to whom he has no cause of enmity.*

When this doctrine shall be universally understood, then will I hail the Age of Reason; until then, I must with sorrow conclude, that the departing knell of the Age of Madness has not yet been heard in the world.

As to war being a necessary an unavoidable evil

evil—the only way of settling national differences, is an assertion I cannot agree to; and it is by showing the fallacy of this common place argument, that I mean to admit those rays (however faint,) harbingers of the arrival of **UNIVERSAL PEACE.**

I assert positively, that war is not a necessary, an unavoidable evil.—There are besides war, three other ways of settling differences betwixt contending nations, and the worst in its consequences is preferable to war.

The first I would mention is of ancient date,
IT IS SINGLE COMBAT.

This way of adjusting differences, although tinged with some symptoms of barbarity, is attended with the following good consequences.

First, It is an immense saving of human blood.

Secondly, It serves more to exalt the victor!

When the fate of an empire has been dependent on the exertions of an individual, the victorious conqueror will be exalted above all praise.

Thirdly, It will make nations cautious of entering into war,—when a trivial accident will occasion the loss of a province, or a single mischance, the fall of a kingdom; nations will only have recourse to the decisions of a combat, after every other method of reconciliation hath failed.

The second plan I would propose for settling differences is, — **BY LOT.**

This is a way still preferable to the former,
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and to this, no party convinced of the justice of his cause will object.—It is an appeal to Providence in doubtful cases.—It is a silent submission to the righteous determination of the Judge of all the earth, “who cannot do but what is right.” It is resting a cause upon the unerring decree of a Being of consummate wisdom.—Who, far exalted above the jarring passions of men, will neither be intreated by **PRAYERS AND FASTINGS**, nor bribed by **ACTS OF CHARITY** to do things not agreeable to his will.

As the former of these methods, breathes too much the spirit of ancient barbarism, and the latter only fit to be resorted to in cases extremely doubtful; I would suggest another, which, it is my belief, will *ultimately prevail*, and is by far the most humane, reasonable, and equitable manner of adjusting differences whether upon a small or more enlarged scale,—

IT IS BY ARBITRATION.

It has been supposed by some, that national differences can never be settled amicably without the whole world becoming one vast monarchy or republic, and then the sovereign's will on the one hand, or that of the representatives of the various departments on the other, would adjust the matter without opposition.

But were nations to hearken to the voice of Reason, I see no cause to espouse this supposition.

When a difference takes place betwixt two nations (*for every nation has an undoubted*
right

right to settle its own matters itself), let two neutral powers be chosen, as arbitrators, and if these cannot agree about the subject in dispute, let a third, whose interests are altogether unconnected with either, be appointed as an umpire.

If the case is so extremely doubtful, that even he cannot give his vote, the best way would be to halve the matter.

For example, suppose the principal cause assigned for the origin of this ruinous war, (the navigation of the Scheldt), had been submitted by the French, on the one hand, and the Dutch on the other, to a committee of Americans and Swedes,—or any other two powers not allied with France or Holland,—the joint votes of these persons, after hearing the arguments for, and against, both sides of the question, would with justice have settled the matter, and prevented those torrents of blood, shed in consequence of this unhappy dispute.—Or, should the votes have turned out equal, which, upon an occasion might happen, where would have been the difficulty of procuring a third power, by way of an umpire, to reconcile all parties; or, granting that this power also, from the equal force of argument, might be induced to remain silent,—might not the navigation of the Scheldt have been opened to Antwerp with certain limitations, or upon certain conditions.—Read this, and blush, ye clamorous advocates for this just and NECESSARY WAR.

This plan is so easy and simple, so full of reason and justice, and so fully fraught with equitable

quitable satisfaction, that it justly claims the attention of mankind;—and were this plan universally adopted, (I see no obstacle formidable enough to prevent it,) the blessings that would accrue to mankind at large, would more than compensate any injury, that a nation might sustain, from those interested in the miseries of war, for bringing forward such a proposition.

The nation that shall do this, will acquire a fame, far more transcendent than that of the illustrious AMPHICTYON.—The worth of this renowned counsellor has long survived the glory of GREECE: But the memory of a people so distinguished in history, will be cherished by Posterity, whilst Humanity exists.

For my part, it is from a principle of universal benevolence I mention it, and although I am certain that my efforts are weak, yet I am somewhat inclined to believe, that my feeble endeavours will stimulate some abler hand to take up the pen, who will, (by improving upon these hints), brighten the dawn, to the splendor of the wished for morning of universal peace.

*That transporting period of the miseries of war.
That era of tranquility amongst the nations of
the world!—And,*

*That season of uninterrupted peace and cordiality
which renders life comfortable, by sweetening
the cup of natural calamities, by the salutary
mixture of unbounded human friendship.*

portable satisfaction, that it justly claims the
position of a national song. (I see no obstacle to this.)
ANNA'S COMPLAINT;
OR,
THE MISERIES OF WAR.
Written in the Isle of Thanet, 1794.

BY MRS. MOODY.

Edna H. Moody.

ON Thanet's rock, beneath whose steep,
Impetuous rolls the foaming deep,
A lowly maid, to grief consign'd,
Thus pour'd the sorrows of her mind
And while her streaming eyes pursue
Of Galia's cliffs the misty view,
Accurst (she cries) that guilty shore,
Whence William shall return no more!
Thou, cruel WAR, what hast thou done!
Thro' thee the mother mourns her son;
The orphan joins the widow's cries;
And, torn from love—the lover dies.
Ah, William! wherefore didst thou go
To foreign lands to meet the foe?
Why, won by WAR's deceitful charms,
Didst thou forsake thy Anna's arms?
Alas! full little didst thou know,
The monster WAR doth falsely show:
He decks his form with pleasing art,
And hides the daggers in his heart.
The MUSIC of his martial band,
The SHINING HALBERD in his hand,
The FEATHER'D HELMET on his head,
And COAT so fine of FLAMING RED—
With these the simple youth he gains,
And tempts him from his peaceful plains;

And

And by this pomp was William led
The dang'rous paths of WAR to tread.

Fair sounding words my love deceiv'd :
The great ones talk'd, and he believ'd,
That WAR would fame and treasure bring,
That glory call'd to serve the KING.

But WISE MEN say, and sure 'tis true,
That war is theft, and murder too;
Yet had my William thought it so,
He had not gone to fight the foe.

How blest, could Anna see him now,
With shoulders bending o'er the plough,
Toiling, to sow his native fields,
And reap the harvest virtue-yields.

Then happier lot would both betide,
A bridegroom he, and I a bride;
But these fond hopes return no more,
For dead he lies on yonder shore.

O! in that battle's dismal day,
When thou, dear youth, didst gasping lay,
Why was not then thy Anna there;
To bind thy wounds with softest care;

To search with speed the nearest spring,
To thy parch'd lips the water bring;
To wash with tears thy bleeding face,
And sooth thee with a last embrace?

But thou, amid a savage train,
Wert mingled among heaps of slain,
Without one friend to hear thy sighs,
Or Anna's hand to close thine eyes.

Thou, cruel WAR, what hast thou done!
Thro' thee the mother mourns her son;
The orphan joins the widow's sighs;
And torn, from ANNA—WILLIAM dies,

23 JY 68
FINIS.

